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## ASIA

**L'Inde.** Sa Condition actuelle. A propos du Cinquantenaire de son incorporation au domaine de la Couronne britannique. Par Édouard Clavery. vii and 107 pp. Berger-Levrault & Cie., Paris, 1910.

The author describes concisely the present material condition of India, the distribution of its population among important occupations, the extent of mineral production, the facilities for transportation, the educational system and its results, the agricultural output, and the commercial relations with other countries. A list of important Hindoo terms and a bibliography conclude the work. The writer is in sympathy with the work of the United Kingdom in the Peninsula and regards it as conferring lasting benefits upon the people.

**L'Inde Britannique.** Société indigène—Politique indigène: les Idées directrices. Par Joseph Chailley. xvi and 513 pp. and index. Large 8vo. Armand Colin, Paris, 1910. Fr. 10.

This study of India is devoted especially to her social, political and administrative problems. The great difficulty in discussing these problems lies in the composite character of her population which, though sometimes wrongly taken for a nation, has never been one and consists, to this day, of about 43 different races and nationalities, with 147 different languages and idioms. The religious divisions, although not so numerous, add to the complexity of the situation, and as the different creeds in India mean, not only religious, but also social, organizations, it is as difficult to pronounce opinions on India as a whole as it is to propose any universal solution of her problems.

The most tangible expression, and at the same time the most successful ally, of this national segregation, is the caste system. The author denounces it as the most powerful obstacle to progress along any line whatever. Missionaries and secular reformers alike would find their work half done if this system only were removed. As in the days of old, it is to a large degree the lower classes who accept the new faith that places them in a more dignified position with regard to the deity as well as their fellowmen; hence converts of the upper classes irremediably lose caste by the contact, and association with them in the missions. In the mission schools every pupil endowed with the necessary intelligence receives the same instruction regardless of caste distinctions, and therefore the Christian element represents, to a certain extent, the intellectual élite of the country. But owing to the low social standing of the majority of the pupils, the actual influence of the graduates, though all of them advocates of reform and progress, is even smaller than the, already, small percentage of the population which they represent. In Madras, for example, the Christians are 2.7 per cent. of the total population, while among those who attend school, 6 per cent. of the men and 26.5 per cent. of the women pupils are Christians. Among the high caste Christians the position of the women is especially deplorable. Separated from the rest of their race by their different convictions, and from those who share their convictions by their different race, their isolation is equal only to that of the educated negro between the two races in the United States. For the caste, not India, is the real fatherland of the Hindoo. A person not belonging to any caste is not a respectable person. To be Hindoo, means to belong to a caste, and "Out-Castes" there are none because those not belonging to any particular caste will, by this very characteristic, be a caste by